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aboriginal elements end and later intruded ones begin. Much, however, that is aboriginal has survived. 773

Cosmogony centered chiefly around the treŋ treŋ flood story, in several versions, the most complete early one being that of Rosales (1877–78, 1:3). The flood was caused by a quarrel between two great serpents, treŋ treŋ and kaikai. The higher kaikai raised the waters, the higher did treŋ treŋ raise the mountain on which some humans took refuge, while others became transformed into fish, marine animals, rocks, etc. At the end of the flood, the surviving humans engendered offspring who became the ancestors of the later Indians. (On flood, cf.: Lehmann-Nitsche, 1918; Gusinde, 1922.) Another tradition has it that the people originally issued from large rocks (Félix José, 1916, 1:299).

Mapuche-Huilliche narrative folklore, of which a considerable amount has been published, is largely concerned with tales of: Supernatural beings, such as Meul'en and Shompallwe previously mentioned (under Religion, p. 748), Cheurfe (comet or shooting star; also a cannibal giant), and others; hybrid monsters, such as Waillepen (a calf-sheep), Piwichen (a winged serpent); ghosts and apparitions (including the Lenore motif); sorcerers and their machinations; and animals, among whom the fox played a leading role as the wily predatory adventurer who was frequently outwitted or brought to heel. Folk stories were told by men or women, at night, with enlivening mimicry, intonation, and gesture, and with frequent interpolations of, "they say," "it is said," "it seems." (For collections of *Araucanian* folklore cf.: Lenz, 1895–97, especially 94:100–20, 245–62, animal stories; 94:691–719, mythical beings, 1896; Guevara Silva, 1908, pp. 319–63; 1911, pp. 98–117; Félix José, 1910, passim; Speck, 1924; Soustelle, 1938.)

LORE AND LEARNING

Sciences.—A good many constellations and planets were known by native names. The Milky Way was the heavenly river or the road of the "fairies." An eclipse of the sun or moon was verbalized as the death thereof. Comets, according to Molina (1901, p. 177), were not always omens of disaster. In recent times, according to Moesbach (1936, p. 82), earthquakes were attributed to the Supreme Being; volcanic eruptions to Pillañ or wekufü. 821

From the slaughtering of animals and shamanistic dissections to discover the sorcerer responsible for death, considerable knowledge of anatomy must have existed, but we do not have specific details. 826

Wide use was made of herbal curatives by professional shamans and semiprofessional or amateur healers. Gusinde (1936; cf. 1916–17) lists 324 such plant remedies used in the cure of disease and for related purposes. Plants were used as purgatives, emetics, sudorifics, aborti- 824 757

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bing their bodies to cleanse (D'Orbigny, 1835–47, 2:235; Cox, 1863, p. 174). Tobacco smoking was largely a secular practice, at least after the early 19th century (D'Orbigny, 1835–47, 2:241); the smoke was often swallowed so as to produce intoxication (Guinnard, 1864, pp. 149–50; Cox, 1863, p. 82; Mansilla, 1877, 2:46; cf. Falkner, 1935, p. 91), a custom, however, not entirely unknown among the Chilean *Araucanians* (Guevara Silva, 1911, p. 280). 177

Some camps seen by Moreno (1879, p. 11) contained each about 10 large toldos occupied by relatives and allies of the principal headman of the group. The "caciques" listed by De las Casas (1836–37, 5:95–101) had each from 6 to 30 warriors, in one case 60, under them. 621 622

Among the *Pehuenche* described by De la Cruz (1836, p. 58), the names of children, both boys and girls, consisted of the name of the father (the name of his "casa," gotten from birth) plus an adjectival one bestowed by the child's "padrino." Among Cox's *Pehuenche*, according to his somewhat confused and obscure account (1863, pp. 142–43), personal names consisted of two words—one of them, apparently a kuga name, such as "lake," "river," "tiger," etc.—but the names of fathers and sons had nothing in common. A married woman was never called by her proper name, although an unmarried girl might be so called but not by a stranger. 551

According to Guinnard (1864, pp. 130–33), to be born with more than five fingers or toes was an omen of great good fortune for the whole family. Deformed infants were killed by breaking their bones or suffocating them, and their bodies were exposed some distance off to the wild dogs and birds of prey. Infants were placed in a ladderlike cradle (cf. also Nordenskiöld, 1931 b, p. 79); for croup they were given, as an emetic, a mixture of putrefied urine, a kind of "alcali," and gunpowder. 826 847 854

Three or four types of first menses rites are reported among the Argentine *Araucanians*. 881

Among the *Pehuenche* described by De la Cruz, when the first menses occurred, the girl notified her mother, who at once segregated her in a corner of the toldo with the injunction not to lift her eyes to look upon any man. The next day the girl was taken out twice, once at early dawn and again at sunset, by two of the women and made to run swiftly a long distance. Early the third day, they made her go out and gather three bundles of firewood and place them in three separate spots. Then all the Indians were invited to the celebration of the girl's new status. (De la Cruz, 1836, p. 62; the accounts by D'Orbigny, 1835–47, 2:247–48; and Barbará, 1879, pp. 175–76, and 1930, p. 39, were taken from De la Cruz.)

In the rite described by Cox (1863, pp. 159–60) for the "*Pehuenche*" north of the upper Limay, the girl notified her mother or nearest kin, who in turn notified the head of the family, who then chose his best

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the machi and the one who goes with him; the same is true when the machi is first summoned, as I told you before. 755

TREATMENT OF THE SICK BY HERBALISTS AND LAY PERSONS

In addition to the machi, others that have knowledge regarding the treatment of sickness are professional herbalists, midwives, and lay persons. Administrations of health restoratives by them are performed unceremonially. Lay persons generally know only household remedies; herbalists and midwives have specialized remedies used exclusively by them. Their medicinal knowledge is principally related to the curative effects of herbs, roots, and barks. Non-Araucanians spoke of professional herbalists as "useful herbalists," "wise herbalists," and "good general practitioners." 757

In all areas studied, herbalists were administering herbal decoctions, poultices, and heat; in Panguipulli and Coñaripe areas, vapor baths and inhalations and bloodletting also. In no area was restoration of health attempted by bloodcupping, sweating in a sweat lodge, tattooing, making physical personal sacrifices, or by a change of name. Sick children were treated in the same manner as adults, except that decoctions for children were weaker or given in smaller doses.

Health restorative knowledge has its origin in dreams. Once acquired, however, it can be shared by willing persons with others, or can be bought by them. Said one informant, "I had hiccoughed for 40 years. Then, one night in a dream my dead aunt told me to find the plant chañchañ. I found it. I squeezed the juice of it through a cloth into water as cool as it came from the spring, and I drank it. That ended my hiccoughs." In Alepúe a man was bitten by a dog. A non-Araucanian herbalist used all remedies she knew for dog bites and swollen areas; none effected any relief. "The man was writhing in pain," she said. "Another Mapuche, our neighbor, said he knew the cure; that he had dreamed it. He wanted some hair of the dog that had bitten the man. I combed the dog's fur and gave him a handful of combings. He reduced the hair to ashes, and laid the ashes on the wound. Soon the pain began to subside; in three days that vicious-looking wound began to heal. The man recovered completely. The hair, so the Mapuche said, had to be that of the dog that had done the biting. His dream had told him that." 755 752

The anatomy of the human body is not known. Location of pain is usually designated by pointing to the place of the body where it is felt. If organs are spoken of, heart and stomach are synonymous. 826 755

Informants were not always willing to give information related to the restoration of health. We found a mother in a ruka preparing an 755

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755 759 they call them curandero (quacks); herbalists are respected; they are often spoken of as yerbaderas (dealers in herbs). Machi and herbalists were of both sexes.

755 The machi exercised his curative powers during a performance known as machitun. It was performed over any sick person, including infants. "Sometimes the machi cured people; sometimes he made them worse." Previous to the performance of a machitun, a substantial price in animals had to be promised. Today, the machitun is forbidden by Argentine law; occasionally, however, it is performed under cover. The machi beats the kultrun, screams and sings; holds a knife in the fire until well heated and passes it over his lower lip without burning the lip; and discovers the cause of the sickness by asking the sick person, through another, an intermediary, about the symptoms. In Malleo area a woman machi orders a black pullet to be brought, directs the sick person to spit into the pullet's mouth while she herself holds its bill apart, then kills the pullet immediately, opens its viscera, and examines well the contents, in which she discovers the type of sickness that afflicts the person. This she announces and also, in vague terms, the person who caused the sickness.

TREATMENT BY HERBALISTS AND LAY PERSONS

757 Herbalists as specialists are practically nonexistent among the Argentine Araucanians. "In Chile there are still many of them. Some of our people could again learn from them, but our herbs here are different from those in Chile; therefore the remedies for certain sicknesses are different from ours, in Chile." Medicinal plants, used as household remedies, however, are known to many persons, including children. School-age boys and girls, who scampered over the countryside to find for me specimens of plants mentioned by their grandmothers as household remedies, usually brought back additional plants which the grandmother had forgotten to mention. The anatomy of the human body is obviously not well known—the heart was indicated as being at the waistline; the stomach, in the abdomen.

[826]

An Argentine doctor in charge of the First Aid Station (La Sala de Primer Auxilio) and the Military Hospital—both in San Martín de los Andes—where free health service is given to all who wish it, said, "On the whole, the Araucanians are a sturdy people. And they know how to use their household remedies effectively."

278 757 The following medicinal plants are used as household remedies. Names here given are in Spanish unless the informant knew only the Araucanian name, in which case the Araucanian name is given.